

## **In the Face of Asian Realities, What has been the Church's Response?**

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### **A. Realities of the surrounding areas**

I was asked to prepare a paper with a title: "In the face of Asian realities, what has been the Church's response?". I find the realities of Asia is so large. It has a larger area and more people than any other continent. It covers nearly one third of the world's land area. It has more than a half of the population of the world.

Moreover the continent of Asia has great variation in climate and topography. That is why the Asian people has developed vastly differ in customs, way of life and languages. The earliest civilizations and all the world's great religions began in Asia.

When I find the realities of the vast varieties of people in Asia with different religions, civilization, situation and condition, then I find it very difficult and I do not know how to write this paper. It is really impossible for me to be able to write the paper that cover all realities in Asia to satisfy all people who are pressence in this consultation. Even I am afraid to write on Indonesia, because the difference of realities, situation and conditions in Indonesia are so great. I have visited many places and island in Indonesia and I have met many different people with different situation and condition. I found people, situation and condition in Sumatra is quite different from Bali. Bali is quite different from Irian

Jaya. I am afraid that no one will be able to describe the realities of Indonesia precisely. And more it will be of how difficult to describe the realities of Asia. That is why I try to limit my paper on the area in which I am very familiar with, that is with the realities of Bali island. If I do not say so, maybe some of you after reading the paper will say, that I am like a frog under a coconut shell, pretending to know Asia, but in reality I only know Bali, a very little portion of Asia. This realities of Bali, and how as a church leader in Bali I try to respond to the realities. That is why, I do not want to call this paper "In face of Asian realities, what has been the Church's response", but it will be much better "In the face of Bali's realities, what has been my response."

Bali is a very small island, it has an area of 2000 square miles with almost 3 million people. Most of the people are farmers. It means in one square miles there are 1500 people. The farmers own only a very small land. Most farmers do not own the land, because most of the lands belong to the ruling class or the landlords. Once I have visited a village, where some of our children in the dormitory come from. I looked at the statistic of the head of the village. It was written that only two families who own farm lands. The other villagers are mainly tenants. Even when they have land of their own, it is very small. Many Church members in the villages around Denpasar, that I know, have only between 10 – 15 acres or 1000m<sup>2</sup> to 1500m<sup>2</sup>. If they do not have other jobs, it will be very hard for them to be able to support their children to go to school. If they do not practise family planning the children will become poorer. Land will be inherited by male children. If one family has 10 square acres or 1000m<sup>2</sup>. And if they have three boys. Then the boys when they grow old inherit only about 3.33 square acres or 333m<sup>2</sup>.

Bali is part of Indonesia. In the past Indonesia was a great Hindhu kingdom. The capital was in Java. Then came the Moslems. They were traders from Gujarat in India. They brought Islam to Indonesia. Then the king was converted to Islam with his people. Those who did not want to be Moslems fled to Bali and resisted Islam of entering Bali. That is why while Indonesia has predominantly Moslem population, but Bali has predominantly Hindhus.

Before the people were influenced by Hindhuism, they were adherent of primal—religion or animism. They were ruled by tribal—chief who were called shaman or priest—magician and ruler. When they were converted to Hindhuism, those tribal—chief or shaman, became Rajas. Then when they were converted to Islam those Rajas become Sultans. After independence they become generals or governors. So traditionally the people of Indonesia as well as Bali has been ruled by traditional ruling class.

The ruling class themselves are different from the ordinary people. The Shaman, or tribal—chief, or Raja, or Sultan claimed themselves as the “avatar” of the deities such as water or sun, as the giver of life. People depend upon water and sun for their life. The ordinary people in Balinese word is called “panjak” which means “stepping objects” or a place on which the ruling class to step down, so that their feet will not be dirty, or get wet, or to be burn. Ordinary people are only tools of the ruling—class. That is why the ordinary people must not have a vision or goal for their life.

In the past, all names of the ordinary people must not have a meaning.

They are only sound of no meaning, such as Glebeg, Glebig, Glebug. But all people of the ruling — class have names with a meaning such as Suryaningrat (the light of the world), Alamsyah (the ruler of the universe), Hamengkurat (the ruler of the world) etc. Names has a meaning, it is a vision or goal for life. In Bali, people can not be called by their name, because their names are the goal of their lives. It is a secret.

The people of the ruling — class were given a vision or goal for life through their names since they were childhood. But ordinary people must not have a vision or goal for life, and so they may not have names with meanings, because they are only tools of the ruling class. When they address the ruling — clas they will say “Cokor I dewa”, which means “your feet”. Does your feet have eaten? Where are your feet going? The ordinary people can only relate themselves with the feet of the ruling — class, because they are only a place to step down for the ruling class.

People have been brain — washed by generation to generation that they are inferior to the ruling — class. When we see traditional performances, we will find that people of the ruling — class look good, wise and strong. But ordinary people will look bad, stupid and weak. I met people who considers themselves as “panjak” and they do not think that it is important for them to improve themselves into a better position. They said, that they have inherited this position, and they wanted to keep it as they are.

Even the Dutch East Indies government that ruled Indonesia since 1600 — 1942 maintained a policy of laissez — faire, that is a policy of non —

interference with the life and the work of the people, including the way of governing Indonesia. The Dutch used the traditional Kings and Rulers to govern Indonesia. The Dutch wanted to rule Indonesia forever. In order to be able to achieve that goal, they need partners or allies. The natural partners for them are the traditional ruling—class. The Dutch realized the differences between themselves and the Indonesian ruling—class in education, customs and traditions. Hence it was necessary for them to pave the way for good relationships between them and the traditional ruling—class. They used Western education as a way of achieving this aim, a process which they called association through education. They believed that this association would eventually close the educational gap between the Dutch and the Indonesian ruling—class. They established school which they called H. I. S. (Holland—Indische School) which means Holland—Indonesian School. The school only accepted children of the ruling—class and Dutch people who lived in Indonesia. After finishing H. I. S., those who wanted further education usually were sent to Netherlands.

Ordinary people were given no right to attend school. They were sent to three years Elementary School. They were only taught the basic of reading, writing and arithmetic. They were only prepared to be able to read the government announcement and to sign the paper when they pay taxes.

The Dutch only needed cheap labors that they could use in plantations that produced raw materials for their factories in Netherlands. They did not need educated labors in the plantations, because they needed cheap labors. Since the people lived in the tropics, so they did not have much

need outside of simple foods, cloths and shelters.

The Dutch kept the gap between the rulers and the ordinary people. They could cooperate with the traditional rulers. The ordinary people were given no vision or goal for life. They had to struggle for food. As a child I used to hear people complaining: "How to work to fill the stomach." They did not have aspiration beyond stomach.

That is why the Dutch did not want to have Indonesian middle class, because middle class people have aspiration for satisfaction of mind and heart — philosophy and art as well as the spirit of freedom for independence. The rulers, because they have too much, they did not need freedom and independence. The ordinary people were too busy to struggle to fill their stomach, and so they do not have time for philosophy, art and spirit of freedom. The Dutch could expect no problem from the people.

Anyhow the Dutch needed a middle class as a bumper to the people. The Dutch always wanted to look good to the ordinary people. They used the traditional ruling—class as bumpers in ruling Indonesia. And they brought in the Chinese as bumpers in business life.

I think, all imperialists had the same policy. The Dutch used the Chinese in Indonesia. The British used the Indian in East Africa and the French used the Javanese (Indonesian) in New Caledonia in the Pacific.

I was lucky that I was born just on time. I just finished three years elementary School when the Dutch had to leave Indonesia in 1942, when they were beaten by the Japanese during the beginning of World War II.

The Japanese in their efforts to gain sympathy from the Indonesians, called themselves as the Older Brothers of the Asian over against the Dutch. The Japanese liberalized the education. They closed the H. I. S. (Hollands—Indonesian School) which were exclusive for the traditional ruling—class. They just established Elementary School up to six grade. So I could continue my study to fourth up to six grade. In that way I got chance to go to school with the children of the ruling—class. Most of my class—mates were children of the traditional ruling class of East Bali.

Then in 1945 the Japanese had to leave Indonesia, because they were beaten by the Allied Forces. And Indonesia proclaimed its independence on August 7, 1945. But the Dutch wanted to return to rule Indonesia. There was struggle and war for independence between 1945—1950 until the Dutch had to recognize the Indonesian Independence, because of the pressures of the world mainly independence countries in Asia such as India plus United States and United Nation. United States was afraid that Indonesia would become a communist country, if they could not get help from the West. United States told the Dutch, that they wanted to stop the Marshall—Plan for the Dutch, if they continued to fight Indonesia. They did not want their money used for arms to fight Indonesia. The Dutch must use the money to rebuild their country that was destroyed by the war. Since the Dutch is a small country so they yield to the pressure. But United States was not able or was afraid to pressure the French people to go out of Vietnam. When France had eventually to leave Vietnam because they were beaten by the Vietnamese, it was too late. United States had to continue their fighting until they were also beaten by the aspiration for independence of the Vietnamese.

The Dutch, in order to gain the sympathy of the Indonesian, in this relation the Balinese, they also established the first High School in East Bali in 1947. Again I was lucky that I passed the entrance examination for the High School. There I felt the discrimination. My school mates, were mostly children of the traditional ruling—class. Although they were, in my feeling, not very smart, but they got scholarship for further study in Makassar. The Dutch in their policy of divide and rule, had divided Indonesia into many small States. Bali was included to East Indonesia with a capital at Makassar or Ujung Pandang in Sulawesi. That is why the Balinese had to go to Makassar for further study. But Java was still in fierce fighting against the Dutch until 1950.

Since I did not get scholarship from the government which was influenced by the Dutch, so I had to go to Java for further study. There I met many young people who had to struggle very hard for further study. Most of them belonged to ordinary people. I had to work on my way to be able to continue my study. It had become a blessing in disguise.

But there were many young people, who were not as lucky as I was. They could not continue their study. I was converted to Christianity in those time of struggle in 1952. Then I return to Bali in 1953 as a teacher in Junior High School here at Denpasar. I joined the Bali Church. At that time I was the only one within the Bali Church who got higher education.

Apparently the Dutch missionaries did not try to motivate and to find ways for educating the Church members. They followed the policy of their government of non—interference to the way of life of the people which means they did not have to educate the Church members.



When I worked as a teacher in Junior High school in 1953—1955 and the senior High school in 1960—1965 I found many young people who wanted to continue their studies. They knew, that it was only education that could change their fate to raise them vertically, to reach a prominent place in society, but they could not afford it, because most of them were children of poorer tenants. I knew one young man who committed suicide, because he was very eager to go to High School, but his parents could not afford it. In those days the High schools were established in the capital of the regions. Bali was divided into 8 regions. I found most Balinese have enough food to eat. But they do not have any power to struggle beyond their stomach. People have three basic needs, that are the need of the stomach, the need of the mind, and the need of the heart. If a person wanted to change their fate properly, they must try to satisfy the three basic needs.

But in general I found that many people and many children of the ordinary people do not have aspiration beyond their stomach, so they do not have aspiration for further study because they do not have goal for life outside of filling the stomach. They have been brainwashed for generation to generation that they have to accept their fates because this is part of the religion and the law of Karma, that is the present life is merely the result of the former life. They have to accept the realities of the former life. They have to accept the realities and hoping that next time they will incarnate into a better position. They enjoy the easy way of life without struggle.

I tried to help many young people from my village. I had given them food and cloths and place to stay at our home. But they leave school because they prefer the easy way of life in the village, they do not have

aspiration beyond stomach. Bali has no problem of filling the stomach. Bali has been blessed by good nature and fertile soil of farm land, so that they can get enough food to eat since they do not have much need beyond stomach and they do not have vision or goal for better life with a destiny, so most young people and elderly alike do not need further education. This is also part of the intention of the traditional ruling — class who consider the ordinary people as mainly to be their tools for achieving their vision and goal for life. They generally do not feel the need for educating their people. They do not want to be challenged by competitors from the lower class of people. They want to manipulate the people.

I find that in many parts of Indonesia, mainly in what we called folk churches, that is where in one island or in a given area the whole tribe join the church. In this case the traditional — chief of the tribe automatically become leaders in the church. Many times missionaries only help children of the traditional rulers to continue their studies and then become leaders in the church. The church leaders who come out of this groups do not try to educate their church members because they also look at members church as merely objects to be ruled. They are similar to the secular traditional ruling — class of other religions in other places. Usually those Folk Churches are weak and very much dependent upon their mother churches abroad.

The other group is called "Gathered Churches". This church usually consist of people who are converted individually then gathered and organized themselves into a church. They usually consist of rebellious young people who do not accept the traditional way of life and religion which are ruled by traditional ruling — class.

Recently Bali has been developed into one of the tourism industry in Indonesia. Many capital pouring out from outside to Bali. But the people are the same. There are some improvement in the economy of the people. Since the tourists need souvenirs, many people make souvenirs in wood and silver work, and painting and clothing. But I am afraid that the gap between the have and the have not will become greater. Here again the traditional ruling class will get more benefit. For security reason the people who bring in capital from the outside need partners in Bali. In that way the traditional ruling class automatically have better chances than the ordinary people. If in the past the Dutch rulers had used the association through education as a means of achieving their aim to rule Indonesia forever if it would be possible. Now the big capital from outside have used association through business as a means of getting benefit from the people as much as possible.

Where are the ordinary people? They remain as objects or as places to step down so that the feet of the ruling class will not be dirty, to get wet or to be burn. The ruling class can achieve their aim of getting better and better at the expenses of the ordinary people. This is also the trend in the political life. Ordinary people because of lack on education and their life largely depend upon the ruling class, the landlord, so easily they can be manipulated. Their life depend upon the lands that produce food for their life. Once I was approached by a friend, who told me that I should buy about 10 ha or 100,000m<sup>2</sup> in a village. In that way I could have around 50 tenants, or families. If I go into politic, it would enable me to get enough votes in the villages to be elected as their representatives in the local parlement and even further. Usually the tenants do not only work in the fields. When the landlords need to repair their houses, they just call

and ask the tenants to do it without any cost. They only get some food to eat. It will be impossible for the tenants to send their children beyond Elementary School. Since villages have only Elementary School. High Schools are established in the districts or regional capital. Most tenants are only able to get food if they live in their village. It will be too expensive for them if they have to buy food in the cities for their children. Their business is not money making, but producing food for themselves.

These are the realities of the people in Bali as I look at it. And I find also this is also the situation of the people in many other part of Indonesia. And I am afraid, that this is also the situation of people in many other countries in Asia.

We are challenged by the realities that ordinary people are ruled and exploited by their traditional ruling class. Many time those ruling class helped by people from the outside in the form of ideologies or capital of the multinational etc.

When there me is a change in the government or a struggle within a government of a given country, it is usually a fight or a struggle between one ruling class and the other ruling class. Then the ordinary people will become the victims of the situation. In Iran, Sjah Iran had been toppled by Khomeini in Iran. One secular ruling class had been toppled by a religious ruling class. Mr. Ali Bhutto had been brought down by General Zia ul Haque. And General Zia ul Haque had been replaced by Mrs. Benazir Butho. And the opposition is lead by a good friend of General Zia. In the Phillipines, President Marcos had been replaced by Mrs.

Aquino. People had elected members of Parlement that consist of 99 % millionaires or landlords. And the parlement was unable to pass the law of land reform. What do the ordinary people get? We read there is corruption and scandal one after the other. Most ruling class have used the people and the opportunity to be richer and richer at the expenses of the ordinary people who are no more than a stepping stone for reaching their goal.

The Indonesian say it in the proverb: "When there are two elephants fighting each other, then the deer will be dead in the middle". Wherever and whenever there are two ruling classes fighting each other, then the ordinary people will become the victims of the fighting.

Sometimes it is also said, that once the people were able to escape from a lion dense, then they fall into a crocodile hole.

Make it sure, that I have no objection to the traditional ruling class. My objection to them is merely to those who still consider the ordinary people only as stepping objects, so that they can achieve their goal in politics or in business. They want to achieve something in their life at the expenses of the ordinary people.

Maybe this is the situation of the people as it was seen by our Lord Jesus Christ, as it is written:

"And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity. When he saw the crowds, he had compassion for them, because they were

harassed and helpless, like sheep without a shepherd. Then he said: "The harvest is plentiful, but the labours are few, pray therefore the Lord of the harvest to send out laborers into his harvest." (Math. 9:35–38)

There are too many people, who are harassed and helpless, but there are not enough people who have compassion for them. People are too busy of thinking and working for themselves. And there are too many people who look at the crowds, as merely stepping stones for achieving their goal in life. They see other people as competitors or as objects to be manipulated. May God the Creator, Preserver and Sustainer of life will bring forth more people with compassion, who will help and heal the ordinary people who have been manipulated and exploited for so long.

In this relation I try to divide people into five categories.

Firstly, there are people who are like ants. Their main concern is to get enough food. They work hard for only gathering food for themselves.

Secondly, there are people who are like crickets. They are the easy and merry going people. They want to enjoy life. After having some food, they enjoy life by singing. Thirdly, there are people who are like snakes.

They try to get food and then go to sleep. When they are hungry they go out again and become very cruel. They do not have compassion to other creatures.

Fourthly, there are people who are like monkeys. They are always busy and serious, jumping from one branch to the other branch.

They do not know how to stand still, that is why they do not accomplish anything. And lastly, there are people who feel that they have a call like Abraham, that is to be a blessing to the nations (Genesis 12:1–3). That is why they feel they have a destiny for their life. They like to meditate

or to concentrate their mind for achieving the goals of their lives. That is why they can make a lot of achievement in their life.

#### B. What has been the Church's Response

We have seen the realities of many people and their young people. Many of them do not have any vision or aspiration of life beyond their stomachs. We can also find this kind of people within the church. In the past I met many young people within the church whose parents have struggled hard for life. Then they transmigrated, where the government provided 2 ha of land for them. They worked hard to clear the jungle until it become arable land where they can get some crops. They taught their children to work together with them and they told them how they had to work so that they could get enough food to eat. Then they become successful. Their farms produced enough food for them. As a corollary of their achievement their children do not have further motivation for life. They did not use their crops to enable them to go to school beyond High School. They said to themselves that they had enough food so why do they have to work hard to go to school. It would be better to stay at home and wait the coconut to fall down. So they did not use the opportunity of their life for further aspiration of life beyond their stomach. They did not use their talents properly.

But in general I can say that most ordinary people do not have vision beyond their stomach. Of course there are some people who do, but could not afford it.

In order to be able to help the people and their young people to health

their social illness, I try to look at it as a medical doctor. I was born in a village as a descendant of a traditional healer. My great grandfather and grandfather were traditional healers. Since my grandfather was his only child, so he inherited his parent's skill. When my grandfather passed away, people come to my father and asked him to heal their sickness. The skill was handed to the oldest male child in the family. If my father remained a Hindhu and I am still a Hindhu maybe people will come to me for help to heal their sickness.

As a child I watched my grandfather of how he tried to heal people. One thing he used some herbs. This is the external medicine. On the other hand he tried to give peace to the inner spirit of the patients. He told the patients to make offerings for the spirits, who were considered to live around the patients. When the patients had a feeling of peace with the spirit then they developed a feeling of life without worry. In this way the mechanism inside the body can work normally to heal themselves. People are psychomatic. They need to be approached bothsides, that is the inner and outerside of the body in order to help them.

In life I found many medical doctor who failed in their professions, because they approached the patients only externally. They gave them medicine, but they do not encourage the inner power of the patient to help themselves.

That is why in this paper I would like to prescribe two kinds of medicine for healing this social illness. Firstly, I would like to suggest something which are related to K N H, that is : the external medicines.

1. raising first fruits of the society



2. education
3. building dormitories.

1. Raising first fruits

God is at work in the world using human agents. He did not use robots or statues which are given souls or aspiration. He wanted to save people. He incarnated himself and lived among the people. He did not express his love from heaven by announcing it through celestial radio or television: "Hallo, hallo, Here I am God, who love you all. Believe in me, and I will save you." He incarnated himself and became one of us. He elected his 12 disciples and trained them and sent them to the people. Number twelve represents the whole world. They were the first fruits of the people in the world.

When I was a child, my grandfather took me to the rice field. During harvest time, before he harvested the rice, he went around the field. He looked at the best rice in the field. Then he decided to make the best one to be seeds or "Dewa Nini" which means "Honorable Grandmother". He kept "Dewa Nini" for seeds for the next planting time. When he grew cucumber, he kept the largest cucumber and used it as seed for new plant.

Choosing the first fruits or the best fruits among the poor people is very important for our work to ensure that we will get the best possible child, who will be able to help their clan. Asian people are very strong in their kinship feeling. I found on many occasions that people who have been successful in their life feel that they have great responsibility of helping their relatives. When we make a right decision in selecting a

child, he will become our tool for outreach to help more people. It was our church plan to reach all villages in Bali, and raising first fruits in every village, and hoping that they will become seed and be a blessing to many people in their respected villages.

When we want to help the ordinary people in the village, we must incarnate among them and raise the first fruits among them. We can not expect too much from the outsider.

We must try to make the small people like a big elephant. We must not help them as small deers who live among elephants.

When Jesus wanted to change the world, he started with only a handful of people and he commanded his disciples to incarnate themselves in all nations in the world until the close of the age. He expected each disciple to be seed that grows and bears a hundred fold of fruits. And we must keep it in mind that we can not expect all the seed will grow well, because the seeds that fall along the path on rocky ground and among thorns will not bear fruit at all. It will be similar to the children whom we are helping. We can not expect that all of them will grow and bear a hundred fold of fruits (cf. Math. 13:1–25; Mark 4: 1–20; Luke 8: 4–15). Our work must not be expected to be able to help all the needy children, but rather to raise up visible sign of God's love to all his creatures.

## 2. Giving education

Education is very important for the development of individual, as well as for the individual's health and happiness. Education is also beneficial

for the welfare of the community. Education is not only good for the physical and moral development of the child but also for his full intellectual and artistic development of the people.

We must keep in mind, that we must develop not only academic achievement, but also practical skills such as vocational training.

People have three brains. Small brain at the back of the head is for storing knowledge. The left brain is for thinking and the right brain is for practical thing. One whose three brains are good, usually he will be called a genius.

I believe in education. It is only education that can raise people vertically. People in many Asian countries are very feudal. They have strata or caste system in their society. In order to be able to fight feudalism, then we have to use some kind of feudalism. When Louis Pasteur wanted to fight small pox, he used the injection of small pox serum. When Jesus fought the traditional ruling class in Jerusalem, he introduced the teaching of New Jerusalem. That is why when we have to fight a teaching that tries to keep people to be ignorant or to live without any vision, we have to develop a new thinking with a vision or new expectation of life.

When we fight feudalism, we must also use a new kind of feudalism. In feudalism, people respect other people of higher rank. Education produces degrees which is similar to the strata of life in feudalistic society. As a result of it, education and academic degrees can bring people into prominent position in society, and they will be respected in society.

When I was still in Elementary School, two of my good friends were children of the King of Bali. My friends sometimes asked me to join them to their palace, where I met their parents. In their palace, I had to sit down on the floor and they sit on the chairs with their parents.

But after I had graduated from Theological Seminary and I had academic degrees I had a chance to visit them again. They invited me for dinner. I did not have to sit down on the floor, but sit with them on the chairs and ate with them. I saw many other ordinary people who were older than me but had no education, they still have to sit down on the floor.

Then after I had graduated from U. S. A. and had Ph D degrees, I often visited other nobilities in Bali. All of them appreciated me and treated me like nobilities.

In that way education can help people to rise vertically and to be respected in society, although the persons come from ordinary people, the lower strata in society.

Once I read in the newspaper about a prominent person in Indonesia. He had become Minister of Foreign Affair, but he had no academic degrees. So he attended University to gain an academic degree. He was asked by the reporter why he needed an academic degree, while he had become a prominent citizen with a very important position in the government. He told the reporter that Indonesia was a feudal country. He could not get enough appreciation if he did not have an academic degree.

But the trend of getting degrees has become a lot of problem also.

Many people tried hard to get the degrees. They would be very happy if they could put academic title before or after their name.

They consider degrees are more important than knowledge. Many people try to buy degrees. They have their degrees, but have no knowledge. Yet some people are proud and happy about it.

### 3. Building dormitories

I was able to finish school because of the help of many people. I had to leave my parents home since I was 10 years old after finishing three years of Elementary School in 1942. The Japanese allowed ordinary people to go beyond third grade. There was only one Elementary School from fourth to six grade in East Bali, that was in the capital of the region. It was 11 km from my village. I had to go 22 km on foot every day to go to school and then returned from school. I had to leave very early in the morning, so that I could arrive in school before 7.00 a.m. One way trip took me about 3 hours. I had to leave home at least about 4 o'clock in the morning. I had no friend. I was still afraid to walk alone in the dark. So my father would join me to walk about 3 km until I could see the sky turn red in the East. My father would return home and I had to continue to go to school.

My friends in the village did not go to school. They liked gambling, drinking and playing until late at night. Often they came and stayed at my small home. There was no atmosphere for studying. I began to be influenced by my friends. Sometime I did not go to school and told my parents that it was holidays. Once my father went to the city when I was away from school. He saw the school was open, but I said it was closed.

Then my father decided that I have to stay in the city in his friend's home. Because I did not pay for room and food, I had to work for the family. I felt I was treated like a slave. I had to get up very early in the morning to do many dirty jobs. I could not go to school before I finish the job. Then I had to work again after I had returned from school. I think, I had to spend more time working in that home than the time I need for walking to and returning from school. I was much happier to go to school from my home rather than staying in that family.

But my parents forced me to stay in that family. It was a good decision. If I continued to go to school from my home where there was no atmosphere for studying and there was bad influence from environment, it might be I would never be able to finish school beyond six years of Elementary School.

Then after finishing 6 years of Elementary School I got a chance to go to high school which was opened for the first time in East Bali. It was 42 km from my village. Once again I had to stay in some one's else home. My parents could not afford to send me to school, so he put me in one of his relative. Again I had to work for the compensation of getting food and room in the family.

It was a blessing in disguise for me. I knew how to do dirty job and how to work hard. I appreciated the education more and expected to be able to change my fate.

After finishing High School I had to go to Java for my further education. I had a chance to stay in a dormitory. It was a great change

compared to my situation to stay in a family's home. I felt more freedom and was treated more human, until I finish Teacher's Training School. After working 2 years as a teacher here in Denpasar, I continued my study to Theological Seminary. After graduation the church assigned me to work in Singaraja (North Bali). At that time there was no church that belong to our church in that area. I started with only one member, that was my wife. The High School over there needed an English and German language teacher. I was asked to teach in the school, which I responded well. First for additional income, and secondly as a point of contact with the people. It was easier to introduce myself as a teacher than as a pastor. People will accept and respect me more as a teacher rather than a pastor. A pastor means for most Balinese: a betrayer to our ancestor, denier to our heritage and a destroyer of our culture.

As a teacher I could visit many villages and meet many people. This opportunity enable me to start 5 small congregations and baptized around 400 people.

As a teacher I met many young people who were eager to go to school, but could not afford it. Some of them came to me and asked for help, and asked advice of how they could continue their study. Experiencing the hard way to go to school and experiencing the help of many people, I decided that I would like to help and to enable other young people to go to school and I would like to build dormitories. It is only education, that can help those young people who were harassed and exploited by the traditional ruling class.

That was why I was very happy when I met my classmate in Teacher's

Training School and catechism class, and room mate at the dormitory. Then he worked for World Vision in Indonesia. He told me the possibility of building a dormitory which can be sponsored by World Vision. The children will get scholarship from the World Vision. Immediately I contacted the World Vision and as a result I was able to build a dormitory with 50 young people in Singaraja, North Bali, in 1963. That was the first sponsored dormitory in Bali. I used the opportunity for helping and answering the need of the young people. That was also good as a point of contact of bringing the Gospel to the people.

Then the Church adopted the policy of establishing sponsored dormitories with the support of the World Vision.

But something happened within the church. There were some church leaders and members as well who considered the dormitories as opportunity for getting job rather than serving the need of the young people.

I was kicked out from the dormitory that I started because of some church politic. I was a new convert from a new area. I was considered as outsider in the church. I was replaced by some one to run the dormitory.

But the trouble continued within the dormitories. After some years when I was away to continue my study in U.S. A. from 1965—1971, all the dormitories were taken over by World Vision, so that the church no longer run the dormitories.

When I was elected as Chairman in 1972 and later on was called Bishop, I tried to contact World Vision again and asked the possibility of getting



back all the dormitories. I considered the dormitories was very important tool as point of contact to the people in the villages. It was also good for raising first fruits as well as to up lift the standard of education of our church members who mostly came from the lower strata in the society. Many of our church members would not be able to send their children beyond Elementary School if it was not because of the dormitories. Many of our church leaders and prominent church members are the product of our dormitory.

But I failed to get back the dormitories, because of the vested... interest. Some people have used the dormitories as source of income for their livelihood, rather than the compassion for the young people. Then, I was approached by the people from CCF (Christian Children Fund). They like to help children, but children must remain with their parents. They consider it is bad to separate children from their parents. I told them about my experiences of being separated from my parents since I was 10 years old. It brought good things for me, because I was away from bad environment so that I could study well. But they did not want to hear my explanation. In that way the Bali Church did not accept their offer of helping children in Bali.

Fortunately, I was introduced to Kindernothilfe in 1974, so that the church could again established a dormitory with 50 young people in 1975. Now the dormitory has been expanded into 5 dormitories with about 400 young people.

I found dormitories had become a great blessing to the Bali Church. I can count the Church growth within the Bali Church as the result of the

dormitories. In 1975 we had only 25 congregations. Now we have had 52 congregations. The church had a plan to plant seed and to raise first fruits of Christianity in every village in Bali which consists of 3755 villages.

The dormitories have up—lift the standard of our church from the poorest church and lowest grade of education in Indonesia. When I join the Bali Church in 1953 I was the only one who got some education beyond Junior High School. Almost all our pastors at that time only got 3 years of Elementary School plus six months to one year of Bible School. Now our pastors are the best trained in Indonesia. All of our pastors have degrees of university level. The Bali Church had the first chairman or Bishop with a Ph. D degree in Indonesia. Many of our prominent pastors and church leaders are the product of our dormitories.

But in running a sponsored dormitory, we must warn the parents or the relatives of the given child that we are partners, in Balinese called “warang”. When a man and a woman get married, the parents of both side are called “warang”. Both have responsibility to look after the husband and wife of their children. So both parents and warden have responsibility to look after the children of the dormitory.

The success of many dormitories will greatly depend upon the warden. If the warden has the spirit of compassion and a spirit of an artist, I think the dormitory will be succesful. I know one dormitory in Solo, Central Java, before World War II, which was led by a pastor. The dormitory had produced many prominent people in the society, medical doctors, theologian, bussiness people and even minister in Cabinet of our

government. Frankly speaking I was inspired by that pastor to open dormitory in Bali. I did not meet the pastor but I met prominent people who are the product of his dormitory. Those people inspired me to establish dormitory in Bali, if I want to be succesfull in my ministry.

When I wrote my desertation on the well – known missiologist Dr. Hendrik Kraemer, I learned about his biography. He was an orphan. He was raised in a dormitory or orphanage since he was 6 years old. Then he became a prominent church leader. So dormitories or orphanages were not bad at all.

The warden must have a spirit of compassion, so that he can love the children, to be the substitute for their parents. The warden must have the spirit of an artist, so that he can see the beauty that lies behind every children, and later he must try to bring it out until it becomes beautiful, like the simple log that has been changed into a very beautiful statues or wood carving. Without that spirit of compassion and of an artist, I am afraid that the warden will look at the dormitory only as job opportunity.

I prefer to have warden with a university degree as high as possible, because in some cases I saw wardens who have not enough education will not be able to inspire the children, and sometime they are jealous to the young people under their responsibility if they can be better. The people who have more, automatically can give more.

Secondly, what has been mentioned above can be compared with external power that will change the given children. We must also mobilize the inner power or spirit of every child, so that he can help

himself. The inner spirit is the motivation or vision that can give aspiration beyond the stomach to the children. If the children are only motivated to get food to fill their stomach we can not expect the children to pursue higher goal for life, then filling the stomach.

When God called Abraham, he did not promise him to be saved and to go to heaven, but rather he was given a task that is to be a blessing to the nations, as it is written:

Now the Lord said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. And I will make you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and him who cursed you I will curse; and by you all the families of the earth shall bless themselves." (Gen. 12: 1-3)

And when John in his vision was brought by the angel to see the Bride, the wife of the Lamb, that is the church, then he saw as it is written:

"Then he showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city: also on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month; and the leaves of the tree were for the healing of the nations. There shall no more be anything accursed, but the throne of God and of the Lamb shall be in it, and his servants shall worship him." (Rev 21: 9 ; 22: 1-3)

From these two pericopes of the Bible I try to formulate my vision of a church and of the course of the dormitory too. I develop a five finger

theology and a mango tree church theology. I think, most of people's achievement in their life is mainly the offspring of their head. If we plant banana in our yard, we will cultivate banana. Similarly what theology we plant in our head, the fruits will be the offsprings of the theology. Theology will influence the thinking of the people, and their thinking will influence their deeds, so that the product of it is no other than the product of the theology or dogma that has been planted in their head.

That is why the theology which is followed by the church will determine the direction of the church, and it will bring forth the fruits of the deed of the members of the church.

The English people says, that where there is a will, there is a way. If the warden can inspire the young people with a good vision and motivation or aspiration of life beyond stomach, then the vision will become a driving will or inner spirit that up—lift the spirit of the young people for a better life. This will or power shall lead the young people to find a way of how they can achieve their goal for life. Once again vision is very important for the development of the young people. Vision without some activities that will be enabled by K N H will become merely a dream. Vision and material help will work hand in hand to change the character and condition of the young people, until they can become useful for the Lord of the Universe.

In that way the policy of raising first fruits, giving education and establishing dormitory as well as the vision that has been planted within the young people will become a mighty power that will change the character and condition of the young people and the church as well.

When we want to change the world, we must keep in mind, that it is not easy at all. We need time. It is like when we build a house we need three steps. First to build the foundation, then to build the wall, and then the roof. We need at least three generations. But first of all we need a strong foundation, we need people who want to sacrifice themselves by bearing the heavy burden. Without the people who want to be the foundation we will not be able to build the house.

This is my thinking on how I look at the realities of the people around me in Bali. And this is also how I have responded to the situation in trying to heal the illness of the society. This is only a very small drop of water in the ocean. But I am happy that I have done something. Thank you.